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Gaza in 2026: An Urgent Call to Action Rooted in Faith, History, and Human Rights

The Unfolding Catastrophe: Famine, Aid Denial, and Preventable Deaths in 2026

The year 2026 has seen the humanitarian crisis in the Gaza Strip escalate into a full-blown catastrophe, characterized by officially confirmed famine, systematic denial of essential aid, and a staggering death toll from both violence and preventable causes like hypothermia [6] [75]. Despite a ceasefire agreement signed on October 10, 2025, which was intended to bring relief, the period following it has been marked by intensified restrictions and continued military violence, pushing millions toward starvation and destitution [40] [69]. The evidence presented by numerous humanitarian organizations and monitoring bodies paints a grim picture of a man-made disaster unfolding before the world's eyes. According to the Integrated Food Security Phase Classification (IPC), the highest level of food insecurity, known as famine (IPC Phase 5), has been confirmed in parts of the Gaza Strip, including Gaza City for the first time [11] [81] [132]. This classification is triggered when an area meets specific thresholds for mortality and malnutrition, indicating widespread starvation and death [41]. The scale of this famine is immense, with reports indicating that nearly half a million people—approximately a quarter of Gaza's entire population—are trapped in this phase of famine, facing starvation and destitution [10]. Compounding this is the fact that around 677,000 more people, nearly a third of the population, are experiencing emergency levels of hunger (IPC Phase 4) [38]. One assessment stated that over 1.1 million people in total are now facing famine conditions [86].

This dire situation is a direct consequence of Israel's severe restrictions on the entry of humanitarian assistance, which have been enforced since the ceasefire began [7] [69]. Israel has closed all crossings into Gaza at various times, creating an acute risk of plunging the entire population into famine [83] [85]. These closures have been accompanied by a deliberate blockade of critical supplies, including tents and sustainable shelters needed to protect the displaced population from extreme weather, a move that violates

the spirit, if not the explicit terms, of the ceasefire agreement [7]. The consequences of this aid denial are catastrophic. Aid groups have raised alarms about imminent food shortages, while MSF teams reported treating hundreds of minors and women suffering from acute malnutrition throughout February 2026 [38][128]. The World Health Organization (WHO) has also confirmed that the famine in Gaza is man-made, highlighting the deliberate nature of the crisis [134]. Amid these conditions, children are surviving on animal feed, and the food supply has effectively collapsed [86]. While some sources present conflicting narratives, suggesting UN reports on hunger are distorted for political purposes, the weight of evidence from a wide array of international news agencies and humanitarian actors confirms the severity of the famine [6][9][79][131].

The humanitarian crisis is further exacerbated by the brutal winter weather, which has claimed dozens of lives through hypothermia, drowning, and building collapses [76][166]. Over 1.5 million people in Gaza are in urgent need of emergency shelter as winter approaches, yet they are forced to huddle in makeshift tents or partially destroyed buildings that offer little protection from storms and cold [73][74]. The deaths of infants from hypothermia have become heart-wrenchingly common, serving as a stark symbol of the crisis's human cost. Multiple reports document the deaths of babies just weeks old, including a two-week-old, a one-month-old, and another who was 29 days old [75][125][129]. One mother recounted finding her seemingly healthy baby freezing to death overnight, a testament to the preventable nature of these tragedies [126]. At least 13 people, including these young infants, died from a single winter storm [75], while other reports state that over 40 Palestinians have died from harsh winter conditions so far [76]. Last winter alone saw at least eight newborns die of hypothermia in fewer than six months [73]. Beyond the cold, the lack of clean water—a condition that has plagued Gaza for over 16 years—has created a public health emergency, leading to outbreaks of infectious diseases and worsening health outcomes linked directly to malnutrition, such as increased rates of miscarriage, premature birth, and infant mortality [12][15][71]. The situation has been described as a manufactured malnutrition crisis, with pre-war child malnutrition being almost unheard of in Gaza [72].

In a move that threatens to worsen the already desperate situation, Israel ordered 37 major international aid organizations, including Médecins Sans Frontières (MSF), Oxfam, CARE, and the IRC, to halt their operations in war-torn Gaza, as well as in the West Bank and East Jerusalem [13][36][37]. Public Israel will suspend 37 aid orgs in Gaza starting Jan. 1 including MSF, Oxfam, NRC, CARE, IRC, Caritas, World Vision, and more [13]. Aid workers fear this deregistration will lead to a collapse of essential services, leaving patients without care and communities without access to life-saving food, water, and

medical support [16] [38]. This systematic dismantling of the humanitarian response infrastructure is occurring even as the death toll from violence continues to climb. Since the ceasefire agreement, Israeli forces have killed at least 13 people in a single day and have been responsible for numerous other killings across the strip [6]. Between October 2025 and March 2026, Gaza's Government Media Office documented over 2,073 violations by Israeli forces, including air strikes, gunfire, and demolitions [20]. The most recent figures show the death toll since October 2023 has reached 72,988 [92]. Tragically, these violent incidents often intersect with attempts to access aid, such as when 25 people were killed while waiting for humanitarian assistance near the Netzarim corridor [84].

Category	Indicator	Status / Data Point
Food Security	Famine Status	Confirmed in Gaza City and surrounding areas (IPC Phase 5). [81] [132]
	Population in Famine	Nearly 500,000 people (approx. 25% of population). [10]
	Population in Emergency Hunger	Approx. 677,000 people (approx. 33% of population). [38]
Humanitarian Access	Aid Organizations Suspended	37 major NGOs ordered to halt operations in Gaza and West Bank. [13] [36] [37]
	Shelter Situation	Over 1.5 million people in urgent need of emergency shelter. [73]
	Clean Water Access	Scarce for over 16 years, exacerbating disease and malnutrition. [15]
Weather-Related Impact	Winter Storm Fatalities	At least 40 Palestinians dead from hypothermia, drowning, and collapses. [76] [166]
	Infant Deaths from Cold	Multiple reports of infants (ages 2 weeks to 1 month) dying from hypothermia. [75] [125] [129] [139]
Violence & Mortality	Killings Since Ceasefire	Documented fatalities, with totals exceeding 72,988 since Oct 2023. [6] [92]

Redrawing Gaza's Map: The "Yellow Line" and Expansion of Israeli Control

Despite the existence of a ceasefire agreement since October 10, 2025, its implementation has been fraught with ambiguity and violation, leading to a new and dangerous reality on the ground in Gaza [40]. The most significant development has been the establishment and expansion of an Israeli-imposed "yellow line," which functions as an effective buffer zone deep within the territory, allowing Israel to redraw Gaza's map and push its military control far beyond what was agreed upon [90] [157]. This line has

become a heavily militarized frontier, a place of constant danger where Israeli forces routinely fire on anyone approaching, and where the Palestinian population is systematically confined into shrinking enclaves [87] [89]. Satellite imagery analyzed by Al Jazeera in June 2026 shows Israel constructing military posts and installations across the Gaza Strip along this yellow line, solidifying its presence and reinforcing the partition of the territory [123]. These buffer zones are reminiscent of those established by Israel in southern Lebanon, where the construction of an earthen wall and military outposts has been used to enforce control [88] [123].

The territorial gains made by Israel under the guise of security operations have been substantial. Reports indicate that Israeli forces have expanded their control of the Gaza Strip to nearly 60% of its area [87]. Prime Minister Benjamin Netanyahu has publicly stated his desire to seize control of up to 70% of the enclave, signaling an ambitious plan for long-term territorial acquisition [19] [157]. This expansion has pushed the population into roughly 40% of the enclave, cramming millions of people into an increasingly untenable space [87]. The Gaza Humanitarian Foundation (GHF), an organization backed by the Israeli and American governments, was involved in distributing aid, but its activities have also been linked to deadly incidents, such as when 51 Palestinians were shot dead while waiting for flour near a GHF distribution point [84]. This highlights how the very mechanisms of aid delivery have become entangled with military control and violence. The "yellow line" is not a static border but an ever-expanding frontier of conflict. Sporadic clashes, airstrikes, shelling, and gunfire continue both near and away from this line, resulting in casualties and further displacing families [67] [162]. MSF teams have treated numerous patients with violent injuries related to the yellow line, underscoring the daily threat faced by those living in proximity to it [158]. The situation has been described as 'neither war nor peace', a liminal state of perpetual tension and intermittent violence [20].

The ongoing war between Israel and Hezbollah in Lebanon, which escalated significantly since March 2026, has further complicated the security dynamics in the region and impacted Gaza [130]. Israel has continued its operations against Hezbollah within the buffer zone of southern Lebanon, stating it will persist despite any ceasefire agreements [124]. This regional escalation has coincided with renewed fighting in Gaza, with Israeli attacks killing more Palestinians in a 24-hour period [92]. Far-right Israeli minister Bezalel Smotrich has remained defiant, vowing to wage war on the Palestinian Authority and ordering the evacuation of a West Bank village in retaliation for ICC investigations [18]. The Israeli military has issued new maps of the Gaza Strip that clearly show its expanded control, making the partition permanent in practice if not yet in law [90] [157]. This strategy of territorial expansion and the creation of unannounced buffer zones appears to be a

deliberate effort to enforce a permanent division of Gaza, undermining any prospects for a viable, contiguous Palestinian state [22]. Germany has expressed concern over these plans, acknowledging the destabilizing effect they could have on the region [35]. As the winter months brought freezing temperatures and storms, the precariousness of life for the 1.3 million displaced people living in makeshift tents became even more acute, with no respite from the relentless pressure of the expanding military lines and the denial of basic necessities [74]. The situation on the ground reflects a clear pattern of military action designed not just for tactical advantage but for strategic, long-term territorial reconfiguration.

International Scrutiny: Legal Challenges and Diplomatic Interventions

The escalating humanitarian catastrophe and military actions in Gaza have drawn intense international scrutiny, culminating in significant legal challenges and diplomatic interventions that frame the situation as a matter of international law and human rights. The most prominent of these efforts is the case filed by South Africa against Israel at the International Court of Justice (ICJ) [156]. Brought in December 2023, the case accuses Israel of violating the 1948 Genocide Convention through its military campaign in Gaza [31] [156]. In January 2024, the ICJ accepted South Africa's request for provisional measures, ordering Israel to take all measures within its power to prevent acts of genocide and to report back to the court on the steps taken to comply with its orders [31] [91]. However, allegations of non-compliance have emerged swiftly. In late February, Human Rights Watch and Amnesty International asserted that Israel had failed to adhere to the ICJ's provisional measures, continuing its military operations and restricting humanitarian access [32]. South Africa has until November 2027 to file a reply to Israel's defense, marking a prolonged legal battle with potentially far-reaching consequences [31] [91].

The gravity of the situation has prompted several nations to intervene in support of South Africa's case. In 2026, Iceland and the Netherlands formally submitted declarations to join the proceedings, citing crimes of displacement committed by Israel [177] [178] [179]. Their intervention adds significant weight to the case, bringing the total number of states participating to 18 [178]. The United States has also filed a declaration to participate in the case, aligning itself with Israel's position [180]. This growing international legal challenge is supported by findings from authoritative investigative bodies. In late 2024, the

Independent International Commission of Inquiry on the Occupied Palestinian Territory concluded on reasonable grounds that Israeli authorities had committed acts of genocide against Palestinians in the Gaza Strip since October 2023 [5]. The commission identified specific genocidal acts, including killing members of the group, causing serious bodily or mental harm, deliberately inflicting conditions of life calculated to bring about physical destruction, and imposing measures to prevent births [5]. Crucially, the commission found direct evidence of genocidal intent in statements made by senior Israeli leaders, including Prime Minister Netanyahu, President Isaac Herzog, and former Defense Minister Yoav Gallant, and held the State of Israel responsible for the commission of genocide [5]. Similarly, in December 2024, Amnesty International assessed that Israel was committing genocide against Palestinians in the Gaza Strip [34].

Domestically, there are signs of shifting political landscapes, particularly in Western countries. The new UK Labour government has signaled a potential policy reversal, with Foreign Secretary Emily Thornberry criticizing Israel's "staggering" sense of impunity and recognizing Palestine, alongside supporting a Gaza ceasefire [17] [33]. This shift comes despite the horrific death toll, which has reportedly reached 70,000 Palestinians [33]. Protests demanding a ceasefire have been massive, with hundreds of thousands rallying in cities around the world, including London, Sydney, and Istanbul [105] [107] [109]. One march in London was estimated to have drawn between 300,000 and over 1 million participants, demonstrating overwhelming public demand for an end to the violence [106]. However, this diplomatic and public pressure faces opposition from hardline factions within Israel. Far-right ministers like Bezalel Smotrich have openly threatened to retaliate against international legal bodies, vowing to wage war on the Palestinian Authority in response to ICC investigations [18]. Meanwhile, Israel's military integration with the US is advancing, with a provision in the 2027 draft US defense bill potentially binding the two countries' weapons industries more closely than ever, which could embolden Israel's military posture [21]. This complex interplay of international law, diplomatic shifts, and domestic politics shapes the global response to the crisis in Gaza, creating both opportunities for accountability and formidable obstacles to justice.

Historical Foundations: From UN Resolutions to Contemporary Reality

To comprehend the current crisis in Gaza in 2026, one must look beyond the immediate headlines and understand the deep historical roots embedded in foundational United

Nations resolutions. These documents, passed decades ago, established principles and rights that remain central to the conflict's enduring nature. The most pivotal of these is United Nations General Assembly Resolution 194, adopted on December 11, 1948, in the aftermath of the 1947-1949 Palestine war [2]. This resolution is the cornerstone of the Palestinian right of return. It states that refugees wishing to return to their homes and live at peace with their neighbors should be permitted to do so "at the earliest practicable date" [2][3]. Furthermore, it mandated compensation for those choosing not to return and for property lost or damaged, instructing the newly formed United Nations Conciliation Commission for Palestine (UNCC) to facilitate repatriation, resettlement, and economic rehabilitation [2][4]. This resolution was a direct response to the mass exodus of approximately 700,000 Palestinian Arabs—the Nakba—who fled or were expelled from their homes during the war [2]. The UN Mediator at the time, Count Folke Bernadotte, argued that denying their return would be a grave injustice, a principle enshrined in Resolution 194 [2].

However, Israel has consistently and unequivocally disputed this right of return. Prime Minister David Ben-Gurion stated in June 1948 that the refugees' return must be prevented, and in 1992, Prime Minister Yitzhak Shamir declared that their return "will never happen in any way, shape or form" [2]. This position is legally codified in Israel's own laws. The Law of Return, enacted in 1950, grants every Jew the right to immigrate to Israel and gain citizenship, a right explicitly denied to Palestinian refugees [3]. Concurrently, the Absentees' Property Law of 1950 vested the property of Palestinians who were outside of Israel between November 1947 and May 1948 in a Custodian of Absentee Property, effectively preventing them from reclaiming their assets and creating a significant legal barrier to their return [3]. This asymmetry—one people granted the right of return while another is legally barred from exercising it—is a fundamental source of the conflict's persistence. Israel's admission to the United Nations was linked to its acceptance of these resolutions, but its subsequent domestic legislation has systematically undermined them [3].

The origins of this asymmetry can be traced back to the UN's earlier partition plan. On November 29, 1947, the UN General Assembly passed Resolution 181 (II), which recommended the partition of Mandatory Palestine into two states, one Jewish and one Arab, in an attempt to minimize population transfer [3]. While the resolution did not explicitly mention a right of return, its rationale was based on minimizing displacement [3]. The subsequent war shattered this plan and led directly to the Nakba and the refugee crisis that necessitated Resolution 194 [2]. The UN's commitment to a peaceful settlement and refugee rights was further reinforced by Resolution 205 (III) in 1948, which established the UNCC to promote a peaceful adjustment of the future situation in

Palestine, facilitate negotiations, and assist in the implementation of Resolution 194 [1]. This resolution underscored the international community's early and sustained interest in a negotiated solution based on principles of justice and the protection of minority rights, including special provisions for Jerusalem [1]. The contemporary realities in Gaza in 2026—characterized by the denial of humanitarian access, the expansion of military control, and the suppression of the right of return—are not isolated events but rather a continuation of historical patterns of dispossession and the failure to implement these foundational UN principles. The current siege tactics, the targeting of aid convoys, and the territorial seizures echo the processes of displacement and marginalization that began in 1948 and have been perpetuated through successive conflicts and policies.

The Islamic Imperative: Standing Against Oppression Through Faith and Action

For Muslims around the world, the unfolding tragedy in Gaza is not merely a distant news story; it is a profound moral and spiritual test that calls for a direct and unwavering response. The teachings of Islam, grounded in the Quran and the authentic Sunnah of the Prophet Muhammad (peace be upon him), are unequivocal in their condemnation of oppression and their mandate to defend the weak and vulnerable. These divine injunctions serve as the ultimate motivation for advocacy, compelling believers to translate their faith into tangible action. The Quran repeatedly emphasizes the centrality of justice and the duty to uphold it, regardless of personal feelings or affiliations. Surah An-Nisa, verse 135, commands believers: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor" [154]. This verse establishes justice as a core tenet of faith, superior even to familial loyalty or social status. It is a direct call to action for Muslims to witness against the injustices being perpetrated in Gaza, to speak truth to power, and to hold perpetrators accountable before God [153][154]. Another powerful verse, Surah An-Nisa, verse 75, asks, "And what is [the matter] with you that you do not fight in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, rescue us from this town whose people are oppressors...'" [99]. This verse frames the defense of the oppressed as a collective religious duty, a jihad in its truest sense, which involves standing up for those who cannot defend themselves.

The prophetic tradition provides equally clear guidance on how to respond to oppression. The most cited hadith on this subject is the Prophet's statement: "Help your brother,

whether he is an oppressor or an oppressed" [48] [122]. When asked how one should help an oppressor, the Prophet (ﷺ) replied, "By preventing him from oppressing others" [43] [45] [82]. This profound teaching places a clear responsibility on the community to actively intervene and stop the cycle of violence and injustice. In the context of Gaza, this means using every permissible means—diplomatic, legal, financial, and public—to halt the military assault, lift the blockade, and restore safety and dignity to the Palestinian people. The gravity of oppression is further highlighted by the hadith: "Beware of the supplication of the oppressed, for there is no barrier between it and Allah" [44] [167]. This serves as a stark reminder that the cries of the suffering people of Gaza are heard directly by God, and that those who inflict such suffering risk incurring His wrath. The Prophet (ﷺ) also warned, "Allah does not love the unjust" (Quran 3:57), reinforcing the idea that oppression is a cardinal sin in Islam [103]. Indeed, Islam teaches that a TRUE MUSLIM NEVER OPPRESSES ANYONE, and that the religion is fundamentally built on justice, mercy, and respect for all human beings [95].

This divine command to oppose injustice empowers every individual, no matter how small they may feel. The Prophet (ﷺ) said: "Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart—and that is the weakest form of faith" [54]. This hadith outlines a clear hierarchy of action, assuring the believer that even internal disapproval, when coupled with sincere intention, is a valid first step. For many, this translates into the modern context of peaceful protest and advocacy. There is broad scholarly consensus that peaceful demonstrations are permissible in Islam when undertaken to seek justice and reform wrongdoing [116] [119] [121]. Organizing or joining a march in one's home country is a powerful expression of this duty, a way to amplify the voices of the voiceless and apply public pressure on governments to act. Our brothers and sisters in Gaza are not asking for sympathy, but for solidarity, strength, and meaningful support [29]. Your presence at a demonstration is a message of hope and a declaration that you stand with them in their pain and struggle [24]. This is the essence of Islamic brotherhood (ukhuwwah)—to share in the burdens of one another. The Prophet Muhammad (peace be upon him) emphasized this bond, stating, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor" (Sahih al-Bukhari 257) [137]. By remaining silent or passive in the face of such widespread injustice, one risks complicity [30]. Therefore, the call to action is not just political; it is a deeply religious obligation. Let us fulfill our duty, as taught by our faith, and make 2026 a year of decisive action for Palestine.

Stand Against Injustice, Stand against Genocide, stand for our Brother and sister, Stand for Palestine.

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